M1777

~~January 31~~, 1970

BARN Group II

Saturday LUNCH and COFFEE

[redacted]

LUNCH

MR. NYLAND: So we won't make too much fuss any more now that I am back because I'm completely within harness again, and we're now trying to fulfill certain promises in the beginning of the year to get our feet on the ground, particularly regarding the activities of the Chardavogne Barn. I understand today, I hope, Len, there is a dog meeting after lunch. I hope you will be able to come to a definite conclusion, but don't throw away old shoes when they still fit.

Tomorrow after lunch also and after playing, I would like to meet with all the managers of the different activities. It will be at my house there, and I would like to put certain things quite straight and plain and clear, put cards on the table to look at the different enterprises from the standpoint of commercialism. When I say now 'commercialism' you have to understand that everything we do regarding any commercial activity are only branches of a tree and that they are constantly related to the trunk and, if possible, to the roots, so that ~~there~~ THAT never should be forgotten, and whenever you might become involved in anything of that kind of a commercial activity, that it still is related to the foundation which is laid by means of the Barn. I said something about it, I think, last night, ~~that~~ I just don't want it to have it misunderstood. When we are commercial, we are as much commercial as we can be. We try to keep our feet on the ground because commercialism means the usage of money as an investment for certain things that one wants to sell or put on the market, and that in dealing with the outside world, we have to understand the requirements of the outside world. It is not that we, coming from this particular

standpoint want to make certain things that we consider beautiful and for which we want a certain price because we have to live. It's an entirely different question. There is a product in some form or other which is offered to the market about which we have no control whatsoever. We are living in that way in a competitive atmosphere, and we have to meet the conditions as they are because we are not going to change the conditions. If the conditions are such that we cannot meet the conditions as required by the outside world, we are out of the running. If we have time to build up a certain clientele at a higher level, then we have to have money to sustain ourselves during that period of growth. It is really in between these two things that one has to understand where do we belong, and it is also for that reason that I feel that the office that I hope we can open soon enough in Warwick will be of help to the different activities, to investigate the market. That is, we have to find out and to use the general word for it, useful in advertising agencies, of market studies and merchandising. It's a different kind of direction in which one then looks at what you make as compared to selling. Selling is, of course, the most important part of any production, any production chain, and that what is needed to make a production correct may be fed by management and it may be fed by research of laboratory or those who make products perhaps a little bit different and new or even entirely new, then the salesman, of course, becomes interested in the market where he has to sell. He meets competition, but he does not know enough about it, and for that reason merchandising is necessary to collect data about the possibilities of where the consumer is going to spend his money. When we look at it that way - and it is a commercial enterprise then - we have to find out what ~~are the goods~~ articles we have that can be sold at what particular price, and it is about that that I want to talk about, because if we outprice ourselves, there is no business. If we make it too cheap, we cannot pay the artist or the people who make it. It is not a regular so-called 'mark-up' of fifty per cent - at times

it may have to be twenty-five, at other times it may even be sixty or ~~xxx~~ seventy. No one knows, but we have to find out and we only find out by experience. It's very nice and easy to read about different things and then you can even imagine that you already know; whatever you read in a book has to be verified by your experience, and as long as you keep it in your head, it will have no value because you won't get any bread regarding the head only, but only when that what is energy of your head flowing through your hands will turn to bread.

I like very much to do this because I'm interested in that kind of organizing. It brings me back to several years of my own life in which I did spend a great deal in the direction of advertising and merchandizing and sales, and also in the manufacture of certain articles to put them on the market, which, in my opinion, had a certain value in my own business and also for other people. So it brings back a certain section of my youth, and it is very good to have it because that what then I could understand is exactly the same as enthusiasm, whic I hope that each person has for the kind of thing that he wants to become responsible for. I said something about that last night, that if there is no life, and no desire for life, then don't, for heaven's sake, start anything, because if you do it just half-way it has absolutely no value; after some time it will run into the ground, but then being now in ~~contct~~ contact and I hope, with people who are enthusiastic about what they ~~wih~~ wish to do and with those who wish to work, for those who will try to combine in sitting on the branch and throwing the fruits down on the earth to be picked up by the consumers, that I hope that there will be a combination of what is the background with that what is very definitely keeping one's feet on the ground—and about that I want to talk. I want to be in contact with it. I would even like to say that I wish to profit by it—because it is not the profit in money, it is the profit in being able to see certain people understand relationships in the ordinary life because that is what they need. They cannot expect to know already

what they would be able to know after they have lived for another thirty or forty years. I would like to tell them sometimes about whatever the results may be of [illegible] a certain amount of knowledge of people, of that what is really, for oneself, the content of a longer life, to help in that sense so that people who have to live their own [illegible] need not spend too much time walking on detours and having to return or paying too much through the nose; that sometimes it can be helpful if with a certain kind of understanding which is arrived at on the basis of experience by someone else, that they then, in applying it, will be saved a great deal of the time which otherwise would be necessary if they did it all on their own. That, I feel, is the advantage. You see, one can compare it to Work. Each person has in his lifetime and whatever his lifetimes may be, the chance to become Conscious. I think that each person representing Life will have at a certain time and perhaps soon or late, have to come to the realization that what Life at the present time means on Earth has a very definite purpose, to again be joined with the totality of All Life; that a person living in an unconscious state because of the conditions of Earth, after some time will actually become like an [illegible] knowing, and knowing fully well without any question of that what is the value in the case of him, of his trade, in the case of ordinary people, of the value of Life when they live long enough. When they die too young, they may have to repeat or to continue in other lives. But it is for exactly for that reason that Work can help to speed up that kind of a reaction, and then because of the introduction of a certain kind of wisdom, which one does not get that easily, but which can be communicated from father to son, that then there is a possibility of utilizing what has been given for oneself, and because of that, the time in which the process of development should take place can be speeded up. You can

ask, even, philosphically, "Why should it be speeded up; why should one be in a hurry?" You see, the Life and the Time and the way Life is expressed as a cycle does not stand still. We are on a wheel of Time and we are turning around with it, and it is not becoming to a man to remain constantly bound. That has to be the reason in the motivation of why one wants freedom, because the freedom is dependent on the kind of a concept that one has within oneself about the conditions in which one happens to live, and the way one understands what is meant by freedom is by learning to understand the conditions of life as it is presented on this Earth, or as it is presented in a man, and when he becomes sufficiently free within himself because of the understanding of his own limitations and that what he calls the his mechanicality, that he starts to understand the law by which he manifests and by which every other person must manifest, because all, in an unconcious state are subject to such laws, which sometimes we call accidental, and at times when we understand them, one can then see why all of it happens to be and must be the way it is. That then, in accepting the conditions as they are, a person becomes free. This is really the quintessence of Gurdjieff's teaching, to place the emphasis of the acceptance of oneself as a mechanical creature unconsciously—that that what has to be, has to be; it is so because it ~~XXXXXXXXXXXXXXXX~~ is so. There is no other reason to think that it ought to be different, because all of it happens in accordance with certain laws, so that sometimes we can only see the product as a result and you may not see the workings of the law, but that by understanding that the law is inexorably connected with the end result, that then, in starting at the end result, we can gradually come to an understanding of the law. This is the process, ~~that~~ as I say, of Work on oneself, and that is the catalyzing influence which can take place by profiting by what someone else

has done, and then taking it, and taking it within oneself and trying to digest it, try to make it your own. That what you then gain is all in accordance with that what has been given, and the gratitude for one's own life then becomes united with the gratitude towards Gurdjieff in having ~~giving~~, given a chance to make it clear what is really involved and what bounds a person to ~~life~~ life on Earth, and that in ~~seeing~~ saying that, and formulating it, he gives a person real hope for freedom, ultimately, in a certain process in which less and less time should be spent on the difficulties that are in the way and more and more should be spent for the glory of His Endlessness. The aim of Life is to glorify God. The aim of Life is to understand that what is the meaning of the Life-giving force. When one talks about Heaven and angels and conditions of understanding and the removal of misunderstandings one has a hope for the future in which then whatever is the future and whatever it may have, whatever there is in the future should already be now in the potentiality of the present, and understanding that, then, as a potentiality and seeing it, and seeing it which kind of laws govern even the potentiality, that then, on the basis of that understanding, the potentiality becomes, I would now say, automatically a realizable possiblity, and in the realization of that what is becoming an activity, all of that what is active is then becoming to Man as he should be. Such aim, of course, is Infinity. Such aim is the knowledge of knowing now that one isn't, and working constantly towards that what ought to be, keeping on realizing that that what ought to be is not bound by Time, and that one keeps on Working without a deadline; it means that one keeps on Working without fear of Death. This is the realization for Life, whatever Life is and can mean in its actuality of the present or the potentiality of the future. That should give a man, really, a desire to wish to understand more and more about the aim and the meaning

of his own existence. This also, I would say, is exactly what is needed for youth at this time. Youth forgets, or sometimes does not even forget because it does not know. Youth, in general, is extremely ignorant; they're just starting. And at a certain point they stop, because they become satisfied with the lower regions of the Earth. I see it so often, and I've said a few words every once in awhile about relationships and some day I will still talk much more in detail about it. But here we have again a birthday, and a year, and youth and wishing with all his aim, to become a Man. And again for us, to see it and to help, and to try to hold up in front of him to see what he can then do, wishing to imitate. You remember Thomas a Kempis' book Imitatio Christi, ? I do not know if you are familiar with it, but on each page there is a miner's lamp held out for a Kempis to see in what way could he imitate an example. We have obligations for each other; we are here to help each other as much as we can. I would not say constantly because we have our own affairs also to attend to, but we wish for each person to grow up and to see even to what extent it is possible to help create such conditions that someone else can grow. It is true of every relationship, every relationship not only private, not only personal, not only sociological, or you might say what belongs to the commercial world, professional but that what belongs to a man in hisown relation towards the totality of All Being. It is constantly trying to remember what one is in one's own struggle and then to Be, and in such Being to try to communicate to someone else, by example, of how it ought to be for him, so that if he can look at you, he says, that is worthwhile to imitate. So a good year to Bill, and for us, a good afternoon. I hope you can Work with yourself if not on yourself. (aside to Bill): ("...take care...")

And I think we play a little bit ~~before the Dog Show.~~

This prob is on one of tapes but not on all

SATURDAY COFFEE

Mr. Nyland: So pretty soon we'll have daylight, huh? That's nice.

So, maybe, we will have questions? If you have any, then let's, let's talk about it. I've no particular axe to grind.

Cindy Curry: I wanted to tell you about something that happened to me last week because of what you said, that inner life and outer life would never touch, and I was, I was in a very anxious state.

Mr. Nyland: Wait a minute, wait a minute, darling.

Cindy: What?

Mr. Nyland: I didn't really say that.

Cindy: You didn't?

Mr. Nyland: No. I didn't say would never touch, I said it would be very good if they did touch.

Cindy: Didn't?

Mr. Nyland: But someone, or something has to be in between the two. I'm afraid.... ah.. O.K, tell me what.

Cindy: O.K. Well, I was in this anxious state, you know about that, that state where I, I want to find something.

Mr. Nyland: Ja

Cindy: And usually I look in my ordinary life, and even though I went to work I didn't feel it was right to, to feed off my inner life, so I started looking for things to do to give me a little life; and I went to the Station, the Railroad Shop, and I was weaving, and when I was weaving I ran into a lot of obstacles and I felt like I couldn't do it, and I, like everything went wrong, and I, but I knew that I had to

stick to it, and it was that it was extremely important that I stay there all day, and, and overcome this...

Mr. Nyland: Now listen. Again, why?

Cindy: Because of the things I saw in myself, what I was doing.

Mr. Nyland That is what you wished.

Cindy: Yeah.

Mr. Nyland: But, should you have done it?

Cindy: Well, I st..., you know I stuck with it, and when I went home...

Mr. Nyland: You can, you can stick with it. We've talked about it several times that sometimes one must realize it's not the right time to Work. But, you made an attempt, O.K. ?

Cindy: Well, anyway, I saw things in myself.

Mr. Nyland: Mm - hm.

Cindy: Things I didn't want to see. I knew, I knew that I was facing something real.

Mr, Nyland: ~~XXX~~ ~~Yeah~~ Ja

Cindy: And I just, I knew that I had to keep, I had to keep doing it, no matter what state I was in, that all I had to do was keep my body moving and, when I went home that night, I was still more or less in the same kind of state, I started doing a batik, and I hadn't been able to do it for a long, long time, since I, really since I stopped when I came here, you know I started doing it, and then I couldn't get past something, and something happened in me, and I just, the design that I did just flowed, and after that I was in a very relaxed, at ease, beautiful state, which is, you know, though tough it's getting a little less, it's, something hasn't left me, and I feel very even, and I feel ~~sick~~ like I, there was somewhere that I was stuck, and it was always very important to me, when I came here, doing that batik, something I couldn't get ~~past~~

past
~~passed~~, and I didn't know why, and now I, I got past it.

Mr. Nyland: So, one says, Thank you, my Lord, for giving me the opportunity. You know, it is always like that, and it always should be considered very simply. We don't know what happens every once in awhile, with the different things that affect us, and we don't know very much about our own state, and it is far better to consider everything that is given or everthing that comes to one as if they do come from a certain source, and if I want to use them, I will assume that that what is being sent to me is actually useful, even if I don't see it. You see, the real reason of allowing such things to take place and that one says, it is not my credit, or my doing; but it is a result of certain conditions under which I happen to live, and that that what influences me comes from some source which I do not know, but I'm willing to submit to it. One becomes then, much more flexible. I always call it, 'In the hands of the Lord', and I cannot help that these kinds of experiences also try to explain them as a result of an existence of inner life, in which that what I am is in contact with a higher force. It is gradually that one takes on's life, as it were, in one's own hands, and you hold it up and you offer it to the possibility of being accepted by something else higher than you are. When I say this, and I have to say it in a certain way, and it sounds always then, ~~[illegible]~~, religiously, I don't want to take any credit, but only want to be grateful for that what is given me, and in taking then what is given me in the right way, as it were, returning it to God in an attempt that I make, then, to wake up, then I have a feeling that I compensate for the gift that I have received. Everything does become a gift if I can look at it in the right way. A gift is given because the giver cannot be otherwise than giving. That is the situation with the sun. It's not the situation with the Earth, because there's not enough Life on Earth to give out. Life of the organic

kingdom is meant to stay on the Earth, and no energies from the Earth itself is going out from the Earth; it is used by the Earth itself in order to develop and of course to maintain itself in the place where they are, but I've explained once in a while that Mother Nature is also interested in her own growth and that the Earth is on its way to become a planet; therefore on the Earth we are not familiar with that form of giving. We always believe that in the giving, something has to be returned, and we don't know what it is to be simply radiating and nothing else. The state of aliveness, for us, is very difficult to understand: that we continue to give, and that that the source from where it comes is inexhaustible. I mentioned some weeks ago the perpetual mobile (sp.?), that what continues to exist is a current when there is no friction, and when there is radiation from the Sun, regardless if we try to explain it, that certain processes of a chemical nature take place on the Sun, and that there's a constant - let's say - splitting off of elements or breaking up, so that then the energy that is contained within such atoms is released, that's only our explanation. In reality, the Sun just happens to Be, and when it is, it is in the state of giving off energy; that is the Real Sun, of what it should be. When I take that what is given by God, I take it - you might say - it's his Wish that I take it, it's not His wish that I immediately pay for it. Results of such experiences as they happen and unfortunately bring again the possibility of being able to do something now which you couldn't do a year ago, again ought to make a person very meek in having received something, perhaps undeservedly, but not knowing if it is deserved or not, I have the proper attitude in wishing to be open and let it penetrate into me as far as it can go. It's quite right. One can even be happy about it.

Cindy: It was like a miracle...

MR. NYLAND: That's right.

Cindy: I didn't - I didn't know why I was being given it...

MR. NYLAND: That's right.

Cindy: But it...

MR. NYLAND: That's why I say that the meek, the meekness; one does not know why certain things happen to come in your direction or in someone else's. It gives, of course, joy when it comes in your direction; it may give jealousy when it goes into some other direction. So one still has to become free from "why is one at the receiving end?" but I was only looking at the given, not at how one could receive it, and only, let it be received, and then it could become a possession.

Cindy: Thank you.

Jim Cosso: Mr. Nyland?

MR. NYLAND: Yes.

Jim: I was trying to formulate this question but, ah, it's getting too complicated. Ah ... what I really want to know is, what, what conditions beyond the strength of a particular attempt are necessary for a person to, to actually Wake Up?

MR. NYLAND: Well, I think Jim, the real reason why a person wants to Wake Up has, that there is something in him which he cannot define, but it has a certain quality which in ordinary life we simply call 'aliveness.' To what extent that what is alive in one and perhaps as a force is conscious of the fact that it is contained within the body, I don't think we know what it is for that force; that is, we do not know what the force is cognizant of, because I don't know what the force is and if it has that kind of intelligence. At the same time I must assume that there is intelligence of some kind in the Universe because I know, and we all know from the standpoint of Earth, and ~~we look at the skies~~ we look at the skies and the stars and all the different bodies in Heaven, that there is a regularity, and that there must be a certain law, and when one says, 'The law, being there, must be conceived or has been given or must have come from a source.' Then one says, 'There has to be an Entity of some kind which every once in a while we will call His Endlessness or even where they originate from, that that is the Sun

Absolute, and it makes a very good story—a little children's story for us, as we are children. When one starts to think about what is really within oneself, and using even the word 'Magnetic Center', and say in "There is a Life force in me, and it is manifested in this body and in the behavior forms of a personality—There is something quite wrong with the expression because apparently the expression is a means by which Life comes out,' and I start to ascribe then to Life a certain quality of wishing to be expressed and then having a limitation in the expression of my physical body, which can only go so far and no further. I start to think about, 'What is it that this Life wants to be expressed.' I can say that that what is me, having now Life, that I myself want to express Life, but I cannot really maintain that, because whatever could be the particular part that would speak that way dies after a little while, and the accent for my Life is always on something that must remain alive or is alive now, and that is why one comes to the conclusion that there has to be a separation between the two in that it ought to be possible to conceive of one, and as well as the ~~toehre~~ other existing. Now the motivation for oneself in wishing to Work is to realize that one, ~~the~~ the form, binds the other, that is that Life is contained within oneself and it is not allowed to have an expression which goes furth~~r~~ than the expressions of the body. And this is contrary to the concept of Life, because one cannot conceive of Life, really, as contained only in a box. If it is a force, and knowing a little bit about the possibility of sending energies, which of course are representations of Life into the outside world in the form of a thought which is conceived and then expressed and then it goes out o f me, ~~but~~ or more, even, with a feeling when it is there, without being contained or contained within a word, that nevertheless it exists as a feeling, wh: also can influence others or which other people can feel as coming from me, that I know that there is that kind of a radiation, and I want this radiation to take place without having to use the means of something that is dependent on the existence of Earth. I would say this: the problem for Man is to be able to distinguish between radiation and

emanation. Radiation is always dependent on the expression, partly, and it may be convection, like a warm form of energy is convected, this is, sent out by means of convection, using the air as a medium; that radiation coming from a source is dependent on a certain continuation in the atmosphere itself. Emanation is free from all of that. Emanation belongs to what we call the highest form of Being, and one says it is an attribute of His Endlessness, and the difficulty for us is to see to what extent this radiation, now being dependent on the expression of some kind, can be changed over into an emanation, an emanation form - I don't want to use the word 'form' - into an emanation per se of that what exists as emanation only. From that, the wish for oneself to set Life free, comes in the form now to us as, 'If you applied this and that, you will then reach a certain level of Being in which that Life is set free a little bit more.' I'm very cautious to not connect OBjectivity as yet with Infinity. Objectivity is everything outside of that what is subjective, and the definition of subjectivity is that it belongs solely to the Earth and its own atmosphere, but as soon as I would be able to get out of it and in a manner of speaking really that I want to leave this Earth as a body, that the fact of the planets and the Sun belong to a different kind of a world, although contained within the Solar System itself, as we know it, in exactly the same way that that what is meas a body, when I wish to leave the body and go inwards, that then I will find the seat of my emotional state and that that what I wish to uncover within myself is the possibility of a Life comparable to what I believe the Sun would be as Consciousness. So, my desire for Work has to be based on setting something free, and of course is based on the realization of bondage. Now it will depend entirely how much I can do without wishing to be free. I live in ordinary life and I live my life and I want to do whatever I can and I say, 'Unconscious states are quite all right for me, because I can do many things within the framework of unconsciousness. It's only at times that I get stuck and then when I look around for a solution and I cannot find it, I will look for something that has to do with a different kind of framework.

no ¶

And the next possibility of a framework is a state of Consciousness and Conscientiou ness, or as I say then, 'of Objectivity.' And I don't define how close or how far away still is from the Sun Absolute because that is of no concern and I'm interested in freedom.

no ¶

I'm already sufficiently clear that the first step is to be free, afterwards that I have to consider the question, 'What to do with my freedom?' If I'm in prison, I'm not thinking of what I'm going to do when I'm free, I think first of the fact that I want to be free; then when I am free, I will consider: how can I stay free? Even if I break ou of a prison, naturally that I will take care that I don't fall into the hands of the Law again. ¶ It depends on the state ~~of which~~, in which I now live, and which I call 'Unconscio ~~ness~~', how satisfactory that framework is. If there are many questions, I, of course, will try to do something; if there are many questions that I can partly solve or for which I can make an adjustment, I will not bother very much. If there is a condition of my Life that I consider in the way it is, which is satisfactory in many respects, but in others, I would leave it simply, 'Well, if it is not solved today, it will be solved tomorrow.' I have no use for any thoughts or even any desire to Work. So, if you ask, how will it be contained and how will it be continued in the maintenance of the wish to create 'I', or Objectivity, it depends on the state in which you are, there are ~~and~~ certain states in which I'm absolutely satisfied - physical sleep - I don't Work in that; I'm relaxed completely and all the different functions of my body have been reduced to a very low level. When work - in an ordinary sense now, that is, living on Earth - is satisfying, I don't want to think about the possibility of having to give it up. If I want to consider at what particular point I come to a conclusion that I'm not satisfied regardless of what I try to do within the framework, that I do not know. I know, in memory, that it has ha pened; I usually do not know why it was brought up, how it happened to come. It also is subject to the state in which I am during certain parts of the day or even certain periods of my life, so that there are conditions which being perhaps very difficult,

that I logically will try to think of a way out, and it may be that tomorrow I'm not at all in that kind of a state because I've had a good sleep and I got a nice letter from so-and-so, and I ate a very nice and hearty breakfast. I cannot count on myself to produce a definite state I wish to be in. I can depend on conditions I create, hoping then that in reacting towards them that the result again will be for me the same as what I remember, but many times it won't be that way, because whatever is past will not be repeated, even if the moments are exactly the same, the seconds are not the same. That what takes place in one's life as it grows and as the experiences accumulate one after the other is simply a picture of a tree with many hundreds of leaves and each leaf, being a leaf, is ~~xxxxx~~ of course a second - let's say - in the existence of myself, but they're not alike, and although I recognize second and minutes and experiences in life as being similar because I experience them the same way as the leaves all belong to one tree. When I try to duplicate it, it's impossible because the past is gone and the future is built on it; therefore that what will happen in the future can never be the same as what ~~xxxxxx~~ has happened in the past. That is simply a matter of growth. So even when I become interested in Work, I do not know if that Work, which now has a meaning for me, will have the same meaning tomorrow, and even in the same day or even in the same kind of experience.

The intensity of Work goes up and down; there is a climax in that what I realize in Work when I make an attempt and it ~~x~~ seems that at times it is going up to such a high degree of intensity, that then at that moment, practically everything existing before does not exist, or to say it differently, that the attempt at the creation of 'I' is at times so that I would say, 'Now "I" really exists a hundred per cent Objective and there is practically no energy flowing into my ordinary subjective states.' And at certain times it is not at all that way, and I begin . . and perhaps there is difficulty and perhaps I have not connected my different forces and I really don't know how to eliminate certain obstacles which are in the way and I'm half-way, a little bit Awake,

or it is uncovered a little bit, but there are still certain things that - you know, it is like the unwinding, it is like something that I -- that is rolled up and I take away the folds or the covers. When one talks about coatings, and that the different coatings protect that what is ~~secret~~ sacred sometimes or at least, what has more value of oneself before one reaches the state of nakedness; but there are many layers of that kind and they are of a different kind and they are differently colored and they are different ways/or partly transparent, and sometimes you might even end with a plastic sheet through which you can see already the form of nakedness, but it is still covering. There are so man different gradations in the possibility of understanding Work that it will take many year before I actually will know what it is exactly when I say, 'My "I" is present to me.' Therefore the answer really doesn't exist; it is so dependent on one's Wish and immedi ly when the Wish is, is followed up, the result that one can obtain can be so deep that there is no question about having a Wish to continue the Wish, and it is possible that sometimes as a result of making an attempt I come to a little bit of something that I would call - more or less - a little bit Objective, but it's not enough to affect me as I am in an unconscious state, and then, immediately after that, I've lost interest. How to continue with it for oneself is simply to start at such times, certain things in motion which, if possible, can be related to the functions of the Centers; the more the Centers can be engaged at such a time in a very simple form of activity, the better it will be. The activity need not always be physical - it is usually the easiest, because all I have to do when I sit is to get up. It is possible also that activity can be started in one's head; the thoughts in one's head when they want to be helpful for the maintenance of that kind of a Wish or to bring back again the Wish to Work on oneself, must have to do with the contemplation of the Universe as a whole and the potentialities of such universal Truth to become known to oneself so that one becomes part of the totality of all things existing. It is that kind of a depth of a thought which one wants then, to try to follow through until the Infinity in one's brain becomes clear. If one wants to apply it

to feeling and emotion, it is very very necessary in such a case, that that kind of activity takes place in silence. What is needed then is the silencing - at least for the time being - of the other two Centers, not allowing the thoughts to make too much noise, and to sit very quiet with one's physical body as if in a form of meditation or sometimes, for that reason, in the Lotus position, so that then ~~in nov~~ we'll have . . . , when one has one's back straightened up, and breath rrhythmically and quietly, that then, in that form of Silence for oneself, the activity of an emotion can start. It starts with the consideration of oneself in the contemplation of that what one is and the realization of that what one is, then, in relationship to that what exists outside of oneself, that one becomes more and more aware of the smallness of oneself; the process that takes place emotionally is as if one in that kind of a state removes oneself more and more from oneself, so that at first, as if one is looking at oneself sitting, one sees the posture and sees entirely the devotion that is inherent in that posture, and gradually this observing meditation goes away from one and disappears in the distance and that what remains as a picture is that what is recorded, and that what moves away, and if th what moves away continues to look at me, that what I am starts to shrink, and becomes smaller and smaller; at the point of infinity, where that what is observing looks at me, and I have become a point of no value, at that point the realization within oneself is the fusion with God.

Select out of all of this what you think is useful for yourself. Learning how to give up, what really prevents you, seeing that the obstacles that are in the way are really not the kind of obstacles you wish; the consideration of yourself as you behave may not at all be that what becomes a Man. The crystallization more and more as an image in your brain of an Aim you strive for, to see yourself as a man on Earth - I would almos say now - in balance, for that when it is in balance it is not dynamic, so it changes to a Man, walking, I don't want him to run; I want him to walk; I want to see his body, to be planted, as it were, slowly and surely and squarely on his feet. I want to see him walk,

I want to see his body to be planted, exact moving his weight to the right, to the left, moving his feet, pushing the foot up, I see the heel away from the Earth, finally the ball of the foot leaving the Earth, and stepping as he goes, one foot and the leg moving forward again in one step, reaching a little further than the leg that is left behind, and then seeing this in proportion to the totality of the body of a man, behaving in that way, resolutely, with determination, with consideration, with a definite Aim, Being there, not to be disturbed by anything of the outside world, but holding on to that what he knows is within him and continues simply in the direction in which he is going and firmly, without any questioning of himself. That Aim, if one sees it, if one can bring it back into one's brain, if one can bring it in some way or other as if present to you in what you can call a man as a man should be, that it would give you at such a time the possibility of changing whatever energy there is in you into a Wish, maybe sometimes accompanied by a swear word when you can say, 'I swear to God I will Work.'

Wait.

Arlene Prince: I know, I know what it is sometimes to maintain an Aliveness in, in, months in here, and a couple of minutes ago, something happened that everything on the outside that I had counted on, I did..., I wasn't able to count on it anymore, and for a period there was such clarity in my brain, even though everything outside was confused, and now I feel, during the day, when I can have something inside, that's, it's not complete without, without that kind of clarity. I don't know how everything fits fits together.

MR. NYLAND: No, I think it is right, Arlene. I think that one has a concept - it is two-fold, but it has to be a unity, so it's like two halves; they belong together, but they have separate parts and they are joined. When one talks about Consciousness and Conscience one doesn't mix them up; they have functions which belong each one for whatever functions to one, and the other functions to another. If I say, 'Consciousness will

give me light, and Conscience will give me the power, the propelling power or the warmth or the needed energy as represented by a Wish, I know they belong together, but they function in unison.'

This is the whole question that one is interested in; that one becomes whole in at least two Centers. When the two Centers are united, the totality of Man is already - simply to use as figures, sixty-six per cent; that is, there is much less than half and half or fifty which is not and the sixty six per cent - they have a power over the other thirty-three. The thirty-three in this case is my body, and what I want to do is to make sure that my body is relegated to the proper place, but I cannot say, 'You, my body, reduce.' I must say, 'My intellect change into a purer state, and my feeling change into an emotional body.' So I am dependent on the di-unity which is, for Earth, the necessity for a man to start with; that is, a man starts always with a recognition of two forces because that is the Law of the Earth; it belongs to the Positivity and Negativity, to Light and Darkness, to the Northern Hemisphere and the lower, of the Southern one, to opposing forces which meet and fight, and then in which one or the other will conquer. So the direction I want to go, forwards or backwards, to the way I wish to live my Life, from my birth till death, always two things in which I know that there is a Past and there is a Future and this is the Law of the Earth, and therefore when I have had an experience of that what is clear in my head, regardless of what happens to the outside world, then I at least know what I should do. If I can do it, then of course my Heart can enter into the activity, and the clarity of my mind will help me to know which direction, but when one or the other is a little less, and particularly in comparing it to what I have experienced before, I feel a lack of something that should be there, and naturally, I would like to bring it back if I could. I cannot bring it back that way; I have to accept that condition and I say, 'I used to have clarity, but it isn't there now.' If I say I wish clarity, it won't come; it is always an i

indirect attack towards oneself in which I realize that at certain times there is the best intention in the world and absolutely no force to enforce it. When I say I'm not strong, it means that there is not enough combined within me to give me that strength. When I say, 'I wish, as a three-centered being, to function,' then it will be necessary to have the three Centers come together and to make out of the sixty-six at least ninety-nine. That's close to a hundred. Sometimes that what I can do is pray for the possibility of Unity in which that what I am I'm willing to give up and pay, hoping then to receive the blessing of the Lord. The other is that I try whatever I understand of my three Center Being to be present with all three to that what I am doing and again the activity is not limited only to the physical Center but also to the other two. If I say 'I pray with all my Heart and the rest of me - my head and my hand and posture which corresponds to my Wish for prayer, my thought which corresponds to the wish to understand the Laws of Creation; then there is a unity in me in which this tri-unit becomes for me, of course, the Law of Three, but the Law of Three is the representation of that what is not seen - it is that what is behind the different phenomena of the world, so that then I go over into another state. In the first state I did recognize opposing forces and I would say that even if they can combine, they already give me a chance, when my mind and my feeling can be united, there is an enormous possibility for me to become full in the Real sense of the word, but when I take the Law of Three and I then have to recognize the existence, I have to start with the Law of Seven, becau that is the phenomenal world of myself and I try to understand ~~the~~ what is meant then by the real essence of the Law of Seven. I say it is seven so there are seven points in it and out of the seven points I have to select three so that what is left are four. The four will remain the maintenance of myself on Earth. The three will be the means of li ing myself up from the Earth to a higher level. I want to make sure that the points I select of this particular Heptaparaparshinokh law are solid enough for me and to my ex...., to the extent that I can really understand it, Absolute. The first point of

point of ~~Absoluteness~~ Absoluteness for me is the Moment of my birth; that is when I appeared on Earth and it was then that the DO of my phenomenal life was struck. The second point, of course, I also know that must exist because that is the Law - is the Moment of one's death. So I have already two points. I now wish a third one, and since it is difficult to find it, I have to hunt for it. I look all over the place for that point. I study in books. I ask people. I go to lectures. I join organizations. I have become acquainted with dogma of the church. I continue to believe in what other people tell me. I take them sometimes as God's word, and I say, 'All of that, as Wisdom of th world, must be for me, and it might give me a point of attachment.' I ~~attach~~ attatch attach myself to them every once in a while and I tr y to see if that is the third point that I'm looking for, and when I continue to remain serious for myself and if finally the honesty overtakes me, I realize that whenever I look outside of myself for that kind of a point, there is absolutely no reason to believe in the solidity of it. In the first place I cannot control it, but in the second place it's not my own. When I'm driven because of these contacts with the outside world in which I try to find this point of rest for myself which will enable me to make the Law of Seven into a Law of Three, I have to discover, and I'm strange to that kind of a solution that I find it right at home. This is impossible to believe, but although I could read it in the Bible, to find what I have to do right at my hand, and not to go out and preach the heathens somewhere else or to try to convert them, the point that I finally find is that what I am and that what is import ant is the Life within myself. I see how this particular point moves because it is subject also to the Law of phenomena and it goes up and down the scale, also that I don't understand, because I'm looking for something permanent, and then finally the questioncomes up, 'What is there as permancy within myself?" I think it must be within each note which for me is moveable enough to give me a chance to use it and to move up and down the scale at will. Which ever way one now wants to interpret it further, I consider FA as a moving note. Why this note was used in the moving of making

out of that what I am the Autoegocrat, eh, Trogoautoegocrat or the old Egocratic Law and Trogo, . . Trogo entering into that, indicated for me that I now eat myself, that means the Trogo, and by means of this kind of a concept, I understand why this FA was moved. It was originally there, but the SO-LA-SI which was connected with the FA moved up towards DO, the upper DO, and created, then, the FA as it is now, one and a half, and created the difficulty of reaching the SO-LA-SI. So it indicates a variety of different ways: first place, of coruse, the SI-DO becomes completely condensed; in the second place, FA is very difficult to overbridge; it indicates the necessity that Work has to be done; the third is that if I understand essentiality of FA, and Life existing in that, and then being moved along the scale of the phenomenal world, then it can give me the point which I'm looking for, because although it may be moveable, it is nevertheless in the relation to the lower DO and the upper DO in between the two that can give me the third point from which it would be possible to construct my life. My life becomes a triangle in that case. It is still a flat triangle, still horizontal, because that's the only way I can now understand it when I see phenomena taking place, because I am bound by the phenomena of the Earth and I'm bound by the Earth's crust itself. I can vary the triangle a little bit; I can say that that what is FA is above the line which connects the two DO's, I can also say it is below, that is, it depends entirely on the way I discover myself, how and in what direction I happen to go then. Then again I introduce the duality and I say, "I am going up, and I also am going down, because within the life span allotted to me, the same law of the Earth remains, so I want to keep my FA as the point of a triangle," and at the same time, I have to acknowledge that I'm still a child of this Earth also, so I make two triangles, one with the point towards above, the other with the point towards below, and then I say I want to indicate what I really am, I put one triangle on top of the other, and I seal it with Solomons seal That is the affirmation which I need of the picture I am. When both top and that

that what is bottom were FA, they are moveable stops, so I now, in the wish for further growth, and the acceptance of that what I am, I have the ability, and it is allowed for me, to move the triangles. The triangles become for me a symbol, because I don't want it to remain stagnant as something that can take place either above or below, but I want to construct out of it something that has much more meaning for my life as it is, and then, as you know, I've explained it before, the triangles are moved so that the higher or the lower go as points in opposite, no, in the same direction, to join the point which was above and the point that was below into one. Then they form two triangles, that is one ordinary, with the side on the bottom, and the other, inverted and on top, and connected at the one point, which used to be the points FA of the original triangle. That picture is the funnel

That picture is how that what is below has to concentrate into a certain form of unity belonging to Earth, and the existence of Man on Earth, in which he is familiar with his mind and his feeling and his wish to Live. That that what takes place at the point where the triangle goes over into another is "eye of the needle", and that the Unity of Man at the moment when he dies, being free then from the form, will go over into the point, and then from the point, spread out again into the existence of a new level. The new level is represented for a man in accordance with the Law of Three, again as Consciousness, Conscience, and Will. This is the symbolism for a man as he grows. This is the way a Man, seeing this symbol, knows how he must Work, and it is then, as the potentiality for Man, believing that even during his lifetime, he can go through the eye of the needle, that then he will be able to construct a totality of himself in which the three lower component parts are changed over into the three higher ones; or, as one says, that what is incomplete of a man in an unconscious state can be completed by himself in a state of Objectivity as three bodies which then having come through the eye of a needle into a Conscious area, will then start to serve what is needed for an Objective world. Don*t look for things, just continue to Be and

to live, just continue to try to Work, because that, as you know, is the only way by which it can again and again and again be materialized, or symbolized, or etherialized. or magnetized, or really be experienced. These are the layers for a man, in the course of his growth."

Arlene: "Mr. Nyland?!"

Mr. Nyland: "Yes."

Arlene: Could ... you, you said that the one thing I could do was to pray, but could the FA also be to make the conditions on the outside collapse, as they did when they did when they happened by chance.

Mr. Nyland: "They don't collapse. Your viewpoint makes you blind to them. They remain in existence, but they lose the value ~~for~~ TO you. When one is in prayer, one loses contact with the outside world. When one is in prayer, one climbs up the mountain and leaves the multitude. When one is in top, on top of the mountain, one meets God. God gives one the Ten Commandments. One returns from the top of the mountain into the world. When one is on top, the Ten Commandments would prevent one from seeing what is the outside world. I have to return to the outside world. Part of me does not wish - it wants to stay on top, and finally, in an ascension to Heaven, dissapea But the Ten Commandments, as they are given, prevent me from leaving the Earth, because that what is the Law, which I've never understood, when it is given, is an indication that I'm not as yet finished with the execution of the laws on Earth, So I take them with me, and I descend, I come down lower and lower, it becomes a little warmer, it becomes a little noisier, it also becomes a little more distracting, but I carry the Law with me, and in that sense one becomes a messenger, in which then the outside world again appears but this time with an entirely different view point, because the outside world that one comes into then is with an understanding of what is the outside world, and basing it on the Ten Commandments which at that time are the same as the development of one's inner Life, one faces the outside world from a

the standpoint, looking from inside out. Then again, it is there, but it is in a different light. That what is then outside world has been re-established, but this time, in permanent colors. It does not matter then if one lives in the outside world, because one is no longer affected by the influences. That what is Life comes from within, and is no longer dependent on the reactions which are produced by the influences and impressions of the outside world in a n unconscious state. Prayer brings one to the top of the mountain, the relaxation afterwards makes one go down, being compelled to test out what one has received. Ashiat Sheimash climbed the mountain Veziniama in order to receive from that inspiration and strength, and having finally seen his own nakedness, he dared to go back and to expose that in the form of truth to those who would be willing to listen to him, and took his word for final. That is, as a final answer, direct from the Lord, given to them through the channel of Ashata Shiemash. I think, I think we leave it now. It is sometimes the perspective and the depth that can help you much mor than the answer of a little bit of a question. Many times you can answer your own question, and you know, if it is necessary to maintain for yourself that kind of a wish that when it is difficult, you'll not try too much when it is difficult and you're not honestly convinced, then Work at any cost. So many times I say you must not allow yourselves to be lazy. Whatever the Law of God is, if one wishes to believe in it, that is that one Works in the vineyard of the Lord, one does not stand still and leans on a shovel; one does not contemplate too much by looking at the horizon and wishing to be there; one does not rake the leaves in little heaps and leave them there so that the leaves can dry, and be picked up by the wind afterwards, again. One wants to make the vineyard of the Lord clean, porous enough to be able to receive seeds, if the wine, the vines have to be planted, or to cut away the underbrush, so that there is no further obstacle to growth, but one is busy, it is always that - Work, Work, like the DoDo bird sings when he is taken care of, and he shows it in his constant movement up and down, up and down. The mechanism within him is his mechanicality which

makes him go up and down, wish for water, taking it, it becomes food; it creates in him a certain ethereal quality which evaporates and then makes him bend down to the water line again to drink.

Goodnight. (End tape.)

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